

The Brooklyn Jewish Center Review

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NEWS OF THE MONTH

Passover Symbols and Their Meaning

Pesach means "The Pascal Lamb," the blood of which, according to the Bible, was smeared on the doorposts of Israelite homes as a sign to the angel of death to "pass over" the homes of the Israelites.

Haggadah means the "story" of Passover.

Bedikaz Hometz means searching for the leaven. The head of the house conducts an impressive ceremony searching for the leaven. He holds a candle in his hand and gathers crumbs of bread carefully placed in a drube.

Seder means "order," or program of exercises at the home celebration.

Matzoh is the unleavened bread eaten in recollection of the hurried departure from Egypt.

The Four Cups. Each has a specific place in the service. The first serves as the kiddush, the second is taken at the conclusion of the first part of the Seder. The third is the cup marking the conclusion of the grace after the meal, while the fourth cup comes at the conclusion of the Seder.

The Cup of Elijah. Jewish tradition pictures Elijah as the herald of the great Messianic era, when God's reign will be fully established amongst men. Hence a cup is kept ready and is designated as the "Cup of Elijah."

Karpas, or parsley, is made part of the meal to signify a festive supper, as befits a great occasion.

Moror is the horse-radish symbolizing the bitter plight of the enslaved Israelites.

Haroses is made of a mixture of apples, nuts and wine. Because of its color it is taken as a reminder of the bricks and mortar with which the Israelites built the Egyptian structures at the order of their task-masters.

The Shank-Bone is emblematic of the pascal lamb.

The Egg represents the Passover festive offering.

Afikomen is a Greek word meaning "dessert." It is the official dessert of the Seder meal. To keep the children alert during the Seder, the Afikomen is hidden.

The Haggadah

THE Haggadah is the oldest and probably the most effective pedagogic instrument ever devised. What is more natural than to have the lesson stimulated by asking questions? In ancient times, the Passover meal and its attendant rituals would precede the recital of the Haggadah. The child would inevitably ask why the observances of the evening took the form they did. Today, too, questions would undoubtedly come from the lips of the intelligent child. But for the sake of uniformity, four "leading" questions have been formulated.

The solemn discussions and exchanges of opinion which make up the intellectual phase of the Haggadah, are interspersed with passages obviously intended to instruct by amusement; a method characteristic of the Talmud and its literature. It was the custom of rabbinic scholars of ancient times to take respite from their

tedious efforts to elucidate Biblical texts by reconstructing history. Often, these reconstructions were purely ingenious interpretations and not intended to be taken too seriously. One of these today forms part of the Haggadah. It is the passage in which Rabbis Eliezer, Akibah and Jose the Galilean vie with each other in magnifying the disaster which befell the Egyptians at the time of the Exodus.

The pedagogical ingenuity of the Seder, as seen through the Haggadah, is particularly evident in its pageantry. The Jew celebrating the Passover tries to recapture not only the spirit that motivated those who followed Moses out of Egypt, but also those who 1,000 years later tried to give expression to his teaching through the observance of Passover in Jerusalem.

Thus the Haggadah is not only the story of the Exodus but also what the Jews felt about it. While the story told

on the Exodus deals with the hardships of the Passover, the incidental and many of the ornamental rites are derived from life in Jerusalem during the days of the second Temple.

The Seder meal begins, as all formal dinners began in Jerusalem, with the passing round of hors d'oeuvres, usually a bit of parsley or other vegetable dipped in salt water. It was also customary at such gatherings in Jerusalem for each person to wash his hands before touching the food. Today, it is the custom in many families for the chief celebrant—and sometimes others—to wear a linen garment called a "kittel," which is essentially an adaptation of the festive garment of ancient Jerusalem. And finally, all the food at the Seder is eaten in the manner of free men in a reclining position.

HAROLD EIDLIN



The enslaved Israelites in ancient Egypt making bricks for their masters.

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And No More Shall They Eat The Bread Of Affliction

THE Israeli Government has recently announced a decision to bring into the country 100,000 additional immigrants during the next two months (corresponding generally with the Pass-over period).

This resolve, on its face a routine matter of administration, is pregnant with an idealism so foreign to the prevalent cynicism of the rest of the world as to be almost incomprehensible to most people.

Israel, re-born in the throes of an unequal war, still suffers from the effects of a conflict not yet terminated by formal peace. Its budget is strained beyond all reasonable proportion by the necessities of a continuing national defense. Industries which lie within the resources of the country and within the capacity of its citizens must be deferred until the more propitious time of a complete peace. The boundless energies of its people, which would otherwise be devoted to an enrichment of the entire Near East, are restrained and confined by the emergencies of self-preservation.

The impact of immigration adds further and more aggravated difficulty to those arising out of the unsettled condition of the country's foreign relations. Nor is this immigration's only effect. Indeed, it may well be said that it is a relatively minor consequence. It is the citizens of Israel individually who bear the brunt of the new dispensation. Israel lives under conditions of austerity not equalled in hardship by any other free civilized people. Diet has been reduced almost below the point of livable minimum. The regimen to which the average Israeli is subjected is incomprehen-

sible in its severity to an American. Moreover, it is a matter of the simplest arithmetical calculation that each additional immigrant who enters the country, *pro tanto*, decreases the subsistence available to the existing populace. We come almost into the realm of unreal mathematics where nothing divided and again sub-divided still results in a tangible product.

Yet, the Israelis do not hesitate to bring

into their midst the 60,000 Jews of Iraq and 40,000 more from Eastern European countries who have this limited time within which to escape from the horrible conditions under which they live. By the magic of their kinship, they will exchange for their brethren freedom for bondage, love for hate, hope for despair and dignity for debasement.

We Jews of America, put to no such test of our strength or our spirit can have no prouder distinction than our bond, with this selfless, heroic nation.

—WILLIAM I. SIEGEL.

Noah's Ararat

ZIONISM in the United States is unique in its origin, because, together with the theoretical conception of the movement, attempts were made to bring about a realization of the goal. One of these efforts is credited to Mordecai Manuel Noah, 150 years ago.

At daybreak on September 15, 1825, the inhabitants of the frontier village of Buffalo were awakened by the roaring of cannon and by the marching of parades to the place designated for a celebration. The man who headed the procession had issued this proclamation: "I, Mordecai Manuel Noah, citizen of the United States of America, late Consul of said States to the City and Kingdom of Tunis, High Sheriff of New York, Counsellor at Law and by the grace of God, Governor and Judge of Israel, have issued this my Proclamation, announcing to the Jews of the world that an asylum is prepared and hereby offered to them. The asylum referred to is the State of New York, the greatest State in the American Confederacy."

A cornerstone was laid which bore the inscription "Hear, O Israel, the Lord is

our God the Lord is One." So Noah founded Ararat, a city of refuge for Jews.

The cornerstone, which is now a mere memento, carried with it the sincere attempt of an ardent Zionist to solve the perplexing Jewish problems. Noah, who had strong convictions on the subject of Jewish nationalism, long cherished the plan for the restoration of the Jews to their national status. Palestine was the ultimate solution, as he saw it. He believed, however, that the persecuted Jews the world over must have an immediate haven to alleviate their condition, hence the proposed city of Ararat.

This project failed because of Jewish opposition here and abroad. Noah, however, never abandoned his idea. Years later, he expressed his conviction that political events were assuming a shape which might eventually lead to the restoration of the Jewish homeland in Palestine.

Mordecai Manuel Noah was a pioneer in the Zionist movement in the United States. His prophetic vision foresaw events which brought about the reestablishment of the State of Israel.

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

A TRUE "GOODSEEKER"

ON THE 17th of this month leaders of Jewish life in all parts of the country will join in paying tribute to Professor Mordchai M. Kaplan. The occasion will be his 70th birthday. There are few men who have made such a powerful impact upon the religious thinking of American Jewry as has Professor Kaplan. He is a man of vast knowledge, steeped in both modern philosophic thought and in our classic Hebrew lore. But his uniqueness and greatness lie in yet another sphere.

He is among that noble and restless company whom Dostoevsky called the "Goodseekers." His whole life has been dedicated to making religion a vital, meaningful force in man's daily life. He is one of the very few of whom it may truly be said that he lives with the thought of God ever in his mind. He takes seriously the Biblical injunction: "Thou shalt meditate therein day and night." He is worried, he is troubled about religion. To him it is the all important concern of man. Paraphrasing the words of the Psalmist, we may say of him *V'ani tefillah*, "I am prayer." His whole being is wrapped up with the ideal prayer of life. He does not rest—for him it is a constant search—a search to find greater meaning to life, and to make life more divine.

But there is more in Dr. Kaplan than just this restlessness and holy zeal. The Bible, in describing the qualities of Bezalel, the master architect and builder of Israel's first sanctuary, tells of the spirit of God, the wisdom, the understanding, the knowledge and the skill in all manners of workmanship with which he was endowed, and then adds the significant words: *Lachashbov machashbovos*—literally, "to think out thoughts." This tribute may truthfully be applied to Professor Kaplan. He is the creator of ideas. He has given us new thoughts to ponder over, to discuss and even to challenge some of our old concepts. It is

this unique gift with which God has endowed him that has enabled him to diagnose so ably and so skillfully the weaknesses in all the religious camps of our American Jewish life.

Many have disagreed with Dr. Kaplan and have found fault with some of the remedies which he has proposed. But every one must agree that it was he, more than any one else in American Jewry, who has stirred us out of our religious complacency, who has forced us to give more serious thought to our religious problems, who has challenged us "to think out" all our thoughts and ideas.

It is good to see Dr. Kaplan at seventy still possessed of the enthusiasm and vigor of youth, still the courageous warrior in the realm of ideas. The fear of battle does not deter him in his efforts to reconstruct the weakened structure of Jewish life. I recall Dr. Kaplan telling me what Professor Joseph Klausner, of the Hebrew University, once said to him. Putting a new interpretation into a phrase from our liturgy, he said: *Oseh chadoshos*, "He who proposes new things, new thoughts, new ideas must be *baal milchamos*, prepared to do battle for them!" Professor Kaplan has won universal respect for his consistent and determined stand in behalf of those ideas which he has propounded, and which he sincerely believes can bring new vitality and strength to Jewish life of our day.

We join his many friends and admirers in extending to him our heartiest congratulations and our sincerest good wishes that he may continue to serve our faith and our people in health and in strength, *ad meah v'esrim shannah*.

Israel H. Ben-Zion

THE LAKE HULEH PROJECT

THE recent attack of the Syrians on the Israeli policemen was caused, Israel claims, by the opposition of Syria to the important project undertaken by the new State to drain the Lake Huleh swamps in a demilitarized zone between Israel and Syria. The progress of this work is described in the following report by the Jewish National Fund in Jerusalem:

With roaring bulldozers leveling the ground for feeder roads, and earthmoving cranes scooping a new channel for the Jordan River south of Lake Huleh, the JNF's great Huleh Reclamation Scheme was initiated early in January.

This channel is temporary and is to divert the waters of the Jordan, while the river's bed will be deepened and widened.

"It is still impossible to make definite statements about the geologic character of the Huleh marshes," said Professor L. Picard, Government geologist, and Head of the Department of Geology of the Hebrew University. "More detailed scientific researches must still be conducted, but our work to date has indicated that there may be a layer of soft coal under the swamps." This indication, although still tentative, holds great promise for Israel.

The drilling to determine the structure and composition of the subterranean layers is being carried out in conjunction with the drainage of the Huleh swamps. At a depth of approximately 30 metres, a layer of good peat was hit. Below that, from 70-80 metres underground, what is presumed to be soft coal was found. The work was slow and tedious, but the discovery has aroused great enthusiasm, and it is intended to erect a network of drills in the Huleh region to "explore" the underground strata still further. The results of the samplings will finally give a true picture of the wealth to be found under the waters.

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TOWARDS the end of 1932 it seemed that Nazism had reached its peak and was on the decline. The Nazi party had lost forty per cent of its votes at a recent election in Thuringia, and the funds of the Hitlerites were decreasing. But Carl Henry Hoym, a Hamburg book dealer and wit, was, like his favorite poet, Heinrich Heine, very pessimistic concerning the political wisdom of the German nation. Hoym knew every line written by Heine and he sadly recalled that Heine had predicted the victory of Fascism in Germany: "Thor will spring to life, and his hammer will bring down the cathedrals. . . . A drama will be performed which will make the French Revolution seem petty."

It was, therefore, in an atmosphere of gloom that, on the thirteenth of December, 1932, one hundred and fifty years after Heine's birth, Herr Hoym and his associates availed themselves of the opportunity to pay homage to the poet. They assembled in the snow-covered Hamburger Stadtpark—the Hamburg Commons—in front of the Heine Monument, sculptured by the famous Hugo Lederer. In a brief address Hoym cautioned his friends against undue optimism; he predicted the victory of Hitler over German civilization, but at the same time urged his audience not to abandon their lofty aesthetic and political ideals, nor their love for Heine, come what may.

In 1930 Hoym and his associates had published a Manifesto urging all compatriots who shared Heine's ideals to join the Heine Society. The appeal read in part:

"The International Heinrich Heine Society desires to unite in a thinking, acting group all intellectually alert individuals who see in Heine not only a great poet but also a fighter for freedom, humanity, and the reconciliation of nations; the Society calls up all those who consider it a necessary and enjoyable task, to cultivate and spread his inexhaustible heritage."

Many outstanding German intellectuals joined the Society, yet this did not change Hoym's conviction that, as a rule, this class of people could not be trusted politically. True, there were such ardent democrats among the signers as Herbert Eulenberg, Jacob Wassermann, Thomas Mann, and Fritz von Unruh. Eulenberg,

playwright and essayist was forbidden to publish anything during the Third Reich; he lived to see its end, but was killed accidentally in 1949 by a brick that fell on him from a war-damaged house. The Bavarian-born novelist, Jacob Wassermann, a Jew died of a broken heart in an Austrian village on the last night of the crucial year 1933. Thomas Mann and Fritz von Unruh voluntarily emigrated to the United States.

But Gerhart Hauptmann was also among the sponsors—the versatile Hauptmann who, after having been Poet Laureate of the Weimar Republic, suddenly discovered the charm of Hitler. Hanns Heinz Ewers and Hanns Johst were not invited to join. But when, in 1932, a committee was set up to collect funds for the establishment of a Heine monument in the poet's birthplace, Duesseldorf, these two men signed the appeal for funds. In the Third Reich Ewers was to become famous for a novel glorifying the procurer and killer, Horst Wessel; Johst made himself the dictator of German Aryan writers and achieved fame by a line he gave to a character in one of his dramas: "When I hear the word 'Culture,' I reach for my gun. . . ."

It is, perhaps, necessary to recall the brutal and stupid way in which the Brown Hordes tried to wipe out Heine's name, his writings, and all he stood for—since the human mind is apt quickly to forget unpleasant facts. With his unique sense of humor the poet might have enjoyed the ironic fact that his most famous poem, "Die Lorelei," continued to appear in school anthologies of German poetry—with the laconic remark: "Author unknown." German educators were brazen enough to pretend they did not know the author of that poem about the maiden combing her golden hair on a mountain by the Rhine River. Heine Monuments and Memorial Plaques were removed; some were wantonly destroyed, and others were stored away in safety by anti-Nazi officials who foresaw the eventual doom of the Nazi Empire. Needless to say, the Heine Society was dissolved,

A New German Interest In Heine May Indicate a Change of Heart

HEINE RESTORED IN GERMANY

By ALFRED WERNER

its entire archives were confiscated, and Herr Hoym was frequently molested by the Gestapo.

The limit of impudence and idiocy was reached by that Nazi writer who demanded that contemporary "Aryans" write new verses to replace the Heine lyrics set to music by Schubert, Schumann and other composers. He was rebuked by the dean of German lyrical poets, Boerries von Muenchhausen, but not on ethical grounds. Herr von Muenchhausen agreed to the condemnation of Heine, the "Schweinehund," but he warned the Nazi diaphans that the task might be too difficult and strenuous. This same Muenchhausen had once been an admirer of Herzl, and a Christian protagonist of the Zionist movement; prior to discovering the anti-Semitic strain in his nature he had hailed the Jewish genius in a volume of poetry, "Judah," which he had illustrated by Moses Ephraim Lilien, a Jew from Galicia.

In this connection I should like to cite a similar case of fickleness, brought to my attention by Mr. Hoym. In 1843, a German firm issued a selection of Heine's poetry, edited by a certain Dietrich Eckart. In his introduction to the volume, Eckart lavished full praise on Heine: "The chords of his lyre are of the purest gold," he wrote "not a single dissonance disturbs the divine harmony of his song." Some years later Eckart became a rabid anti-Semite, and a mentor of Adolf Hitler. Eckart is singled out for praise at the end of "Mein Kampf," where he is called "one of the best" men of the Nazi movement.

Six years ago, on the thirteenth of December, 1945—Heine's 143rd birthday—Hoym and his Hamburg group were able to revive the Heine Society, since the Nazi regime had disintegrated a few months earlier. Since then these intrepid people, assisted by friends living in the United States, Israel, and other parts of the world, have done whatever was in

their power to re-acquaint the German public with the accomplishments and goals of Heine. But they have been restricted in their activities by a lack of funds; unable to hire large halls, they often had to assemble in private homes, huddled in their winter coats, still shivering because of the lack of heat.

Today there is a great demand for Heine in all four zones of the Reich. Many sets of Heine's complete works were destroyed in the bonfires of the spring of 1933, when, under the supervision of Dr. Goebbels, whole libraries of books by Jewish, anti-Fascist, or otherwise "undesirable" authors went up in the flames. No *Saemtliche Werke* comparable to the classical annotated seven-volume set of the Bibliographisches Institut of Leipzig has been issued so far, but a dozen Heine anthologies, as well as several biographies have been produced since 1945. Many Germans now wish to read Heine again—or, perhaps, for the first time. After all, for more than a decade the Reich was an intellectual desert. Only party-approved literature could be bought in German bookstores between 1933 and 1945; those who were youngsters when Hitler was made Chancellor are now mature men and women, and curiosity, if not an ardent thirst for truth, drives them to the very sources of information and inspiration which had been unavailable during the Third Reich. It is true, though, that some minds were irreparably poisoned and distorted by the Hitler Youth Movement and the Association of German girls; as for the older folks, those who loathed and abhorred Heine (probably without ever having read him) before he was banned are not likely to have changed their minds in the meantime.

The story of the Heine monuments in Germany is a sad one, and speaks ill of the German mind even in the liberal 19th century. Towards the end of that century, the German literary public was divided into two camps; there were those who insisted that Heine should at last have a monument; and those who claimed that Heine was no concern of Germans, that he was a radical, a debauchee and, to top everything, a Jew. Earlier, when a bust of the poet had been placed inconspicuously among the heads of other Germans on a monument honoring the late Prussian king, Friedrich Wilhelm III, the

burghers of Cologne had his effigy removed.

In 1837 Heine wrote to his brother Maximilian: "How shall I fare in my old age? Frankly speaking, I do not dare to think of it. I presume that I shall increase the number of noble and great Germans who go to their graves with broken hearts and torn coats. Presumably the city of Duesseldorf will erect me a monument." Only the first part of the prophecy came true. When some of Germany's outstanding men formed a committee to erect a Heine monument in Duesseldorf, made by the Berlin sculptor, Ernst Herter, there was so much agitation against it by anti-Semites that the idea had to be dropped. The monument committee thereupon went from one German city to another, proffering Professor Herter's work in vain. Fortunately the Germans in America who were not tainted by racial or religious prejudices became interested in the matter, and in 1899 Herter's huge Lorelei Fountain, with the poet's carved image in its base, arrived in New York in 64 packing cases; it was placed on the Grand Concourse in the Bronx.

Empress Elizabeth of Austria, a Heine admirer, commissioned a Danish sculptor to portray the poet in his last days, his bearded and emaciated head drooping forward and his shoulders sagging; it was placed in a shrine at the Empress' palace on the Greek island of Corfu, where it faced the ocean beloved by the poet. After the First World War the statue was moved to Hamburg, but when the Nazis came to power it had to go on a long journey again until it landed in Toulon, Southern France. The Heine Monument in the Hamburg Commons, before which the Heine Society assembled for the last time in December 1932, has entirely disappeared. In Frankfurt-on-Main, however, before the Nazis could get hold of it, Heine lovers were lucky enough to spirit away a Heine monument, showing a bronze youth and maiden with a profile of the poet at the base. It was concealed for twelve long years, then ceremoniously restored to its old place in one of the city parks.

It seems that the Duesseldorfers who had refused to pay homage to their most famous son have come to their senses at last. A prominent Duesseldorf industrialist, Hugo Henkel, who heads the

largest soap manufacturing firm in Germany, has been the first to pledge a large sum of money for the erection of a Heine monument in the city, and other Duesseldorfers will follow suit. "Local pride over this prodigal son is so strong," a correspondent of the *New York Times* wrote recently, "that no effort is being made to collect funds outside Duesseldorf."

It is perhaps not of great importance whether or not Heine is read in Germany

Heine On His People

I HAVE never spoken of the Jews with sufficient reverence, and that, of a truth, on account of my Hellenic temperament, which was opposed to Jewish asceticism. My preference for Hellas has since then decreased. I see now that the Greeks were merely handsome stripplings. The Jews, however have always been men, strenuous and full of power, not only at that time, but even at the present day, in spite of eighteen hundred years of persecution and misery. I have since then learned to value them better, and, if every kind of pride of birth were not a foolish contradiction in a champion of revolution and democratic principles, the writer of these pages might be proud that his ancestors belonged to the noble House of Israel, that he is a descendant of those martyrs who have given to the world one God and a moral law, and have fought and suffered in all the battlefields of thought."

again, or whether he will at last have a memorial erected to him. But it is of interest to those who wish to find out whether Mr. Hyde still has the upper hand over Dr. Jekyll as far as the Germany of today is concerned, or whether German expressions of regret and the wish to repair the damages done in the recent past can be relied upon. Nobody forced the conductors of philharmonic orchestras to restore Mendelssohn and Mahler to their repertoire, and nobody forced German city councils to rename streets and squares for Rathenau, Ebert and other democratic Germans of the past,

(Continued on page 23)

Stories of Passover According To Rabbinic Legends

THE VISIT TO PHARAOH

From—"The Legends of the Jews"

By PROF. LOUIS GINZBERG

THE day Moses and Aaron made their appearance before Pharaoh happened to be the anniversary of his birth, and he was surrounded by many kings, for he was the ruler of the whole world, and this was the occasion on which the kings of the earth came to do him homage. When the attendants announced Moses and Aaron, Pharaoh inquired whether the two old men had brought him crowns, and, receiving a negative reply, he ordered that they were not to be admitted to his presence, until he had seen and dismissed all the others desirous of paying him their respects.

Pharaoh's palace was surrounded by a vast army. It was built with four hundred entrances, one hundred on each side, and each of them guarded by sixty thousand soldiers. Moses and Aaron were overawed by this display of power, and they were afraid. But the angel Gabriel appeared, and he led them into the palace, observed by none of the guards, and pharaoh decreed severe punishment upon the inattentive sentinels for having admitted the old men without his permission. They were dismissed, and others put in their places. But the same thing happened the next day. Moses and Aaron were within the palace, and the new guard had not been able to hinder their passing. Pharaoh questioned his servants, how it had been possible for the two old men to enter, and they said: "We know it not! Through the doors they did not come. Surely, they must be magicians."

Not only was the palace guarded by a host, but at each entrance two lions were stationed, and in terror of being torn to pieces none dared approach the doors, and none could go within until the lion tamer came and led the beasts away. Now Balaam and all the other sacred scribes in Egypt advised that the keepers loose the lions at the approach of Moses and Aaron. But their advice availed naught. Moses had but to raise his rod, and the lions bounded toward him joyously, and followed at his feet, gambolling like dogs before their master on his return home.

Within the palace, Moses and Aaron found seventy secretaries busy with Pharaoh's correspondence, which was carried on in seventy languages. At the sight of the messengers of Israel, they

started up in great awe for the two men resembled angels. In stature they were as cedars of Lebanon, their countenances radiated splendor like the sun, the pupils of their eyes were like the sphere of the morning star, their beards like palm branches, and their mouths emitted flames when they opened them for speech. In their terror, the secretaries flung down pen and paper, and prostrated themselves before Moses and Aaron.

Now the two representatives of the children of Israel stepped before Pharaoh, and they spake, "The God of the Hebrews hath met with us; let us go, we pray thee, three days' journey into the wilderness, and sacrifice unto the Lord our God, lest He fall upon thee with pestilence or with the sword." But Pharaoh answered, saying: "What is the name of your God? Wherein doth His strength consist, and His power? How many countries, how many provinces, how many cities hath He under His dominion? In how many campaigns was He victorious? How many lands did He make subject to Himself? How many cities did He capture? When He goeth to war, how many warriors, riders, chariots, and charioteers doth He lead forth?" Where to Moses and Aaron replied: "His strength and His power fill the world. His voice beweth out flames of fire; His words break mountains in pieces. The heaven is His throne, and the earth His footstool. His bow is fire, His arrows are flames, His spears torches, His shield clouds, and His sword lightning flashes. He created the mountains and the valleys, He brought forth spirits and souls, He stretched out the earth by a word, He made the mountains with His wisdom, He forms the embryo in the womb of the mother, He covers the heavens with clouds, at His word the dew and the rain descend earthward, He causes plants to grow from the ground, He nourishes and sustains the whole world, from the horns upon the ram down to the eggs of vermin. Every day He causes men to die, and every day He calls men into life."

Pharaoh answered, and said: "I have no need of Him. I have created myself, and if ye say that He causes dew and rain to descend, I have the Nile, the river that hath its source under the tree of life, and the ground impregnated by its waters bears fruit so huge that it takes two asses to carry it, and it is palatable beyond description, for it has three hundred different tastes."

Then Pharaoh sent to fetch the books of the chronicles of his kingdom from his archives, wherein are recorded the names of the gods of all the nations, to see whether the name of the God of the Hebrews was among them. He read off: "The gods of Moab, the gods of Ammon, the gods of Zidon—I do not find your God inscribed in the archives!" Moses and Aaron exclaimed: "O thou fool! Thou seekest the living in the graves of the dead. These which thou didst read are the names of dumb idols, but our God is the God of life and the King of eternal life."

When Pharaoh said the words, "I know not the Lord," God Himself made answer, saying: "O thou rascal! Thou sayest to My ambassadors, 'I know not the strength and the power of your God?' Lo, I will make thee to stand, for to show thee My power, and that My Name may be declared throughout all the earth."

Having searched his list of the gods of the nations in vain for a mention of the God of the Hebrews, Pharaoh cited before him the wise men of Egypt, and he said to them: "Have ye ever heard the name of the God of these people?" They replied, "We have been told that He is a son of the wise, the son of ancient kings." Then spake God, saying, "O ye fools! Ye call yourselves wise men, but Me ye call only the son of the wise. Verily, I will set at naught all your wisdom and your understanding."

Pharaoh persisted in his obduracy, even

after Moses and Aaron had performed the miracle of the rod. At the time when the two Hebrews succeeded in entering the palace, guarded as it was by lions, Pharaoh had sent for his magicians, at their head Balaam and his two sons Jannes and Jambres, and when they appeared before him, he told them of the extraordinary incident, how the lions had followed the two old men like dogs, and fawned upon them. It was Balaam's opinion that they were simply magicians like himself and his companions, and he prayed the king to have them come before him together with themselves, to test who were the master magicians, the Egyptians or the Hebrews.

Pharaoh called for Moses and Aaron, and he said to them: "Who will believe you when you say that you are the ambassadors of God, as you pretend to be, if you do not convince men by performing wonders?" Thereupon Aaron cast his rod to the ground, and it became a serpent. Pharaoh laughed aloud. "What," he exclaimed, "is this all your God can do? It seems you do not know that I am adept in all sorts of magic!" He ordered little school children to be brought, and they repeated the wonder done by Moses and Aaron; indeed, Pharaoh's own wife performed it. Jannes and Jambres, the sons of Balaam, derided Moses.

To show the Egyptians that Aaron could do something with his rod that their magicians could not imitate, God caused the serpent into which His rod had been changed to swallow up all the rods of the magicians. But Balaam and his associates said: "There is nothing marvellous or astonishing in this feat. Your serpent has but devoured our serpents, which is in accordance with a law of nature, one living being devouring another. If thou wishest us to acknowledge that the spirit of God worketh in thee, then cast thy rod to the earth, and if, being wood, it swallows up our rods of wood, then we shall acknowledge that the spirit of God is in thee." Aaron stood the test. After his rod had resumed its original form, it swallowed up the rods of the Egyptians, and yet its bulk showed no increase. This caused Pharaoh to reflect, whether this wonderful rod of Aaron might not swallow up also him and his throne. Nevertheless he refused to obey the behest of God,

to let Israel go, saying, "Had I Jacob-Israel himself here before me, I should put trowel and bucket on his shoulder." And to Moses and Aaron, he said, "Because ye, like all the rest of the tribe of Levi, are not compelled to labor, there-

fore do ye speak, 'Let us go and sacrifice to the Lord.' If you had asked for a thousand people, of two thousand, I should have fulfilled your request, but never will I consent to let six hundred thousand men go away."

THE MAKING OF MATZOS

THE machine age has overtaken matzos too. In older days the Passover unleavened bread was made by hand, and, according to historians, who may be a little biased, was not altogether palatable. The illustration below indicates the laboriousness of old-time matzo making.

It our day huge devices have replaced wearied hands and turn out over a thousand matzos a minute. And the baking and packing is done "without hands"—through automatic processes.

The first stage in matzo making is the mixing of the dough with water, which takes about two minutes. The dough is then spread automatically on a rolling machine and continues on to a shaping apparatus. The sheets of dough are then cooled by a blower—traditional law re-

quires cooling before baking. Following that, the sheets of matzos are passed through an oven, and when they emerge at the other end—about a minute and a half later—they are fully baked.

Carrying devices now enter, into which the matzos are automatically loaded for fifteen minutes of cooling. They are then emptied into waiting packages and sealed.

Since fermentation must be prevented in matzos, speed in preparation is essential, and it is the claim of modern matzo bakers that their machines can produce products more in conformity with Passover laws than the hand-made variety. It takes only 6½ minutes, beginning with sifting the flour, to finish a batch of matzos.



Preparation of Matzos in Ancient Times

The first machine for baking matzos was invented in England in 1875, and used in the U. S. A. shortly after. In this field of invention Russia can make

a substantiated claim of priority, for it was a Russian Jew named Eisenberg who, in 1902, devised a machine which greatly increased the speed of matzo production.

The following is the condensed text of two letters sent by Samuel Rottenberg, one of the Center's founders, to Price Stabilizer Michael V. Di Salle. Mr. Rottenberg feels strongly that other than the current government concepts are necessary to curb inflation—preferably the Biblical concepts.

I KNOW you have the whole-hearted support of all citizens in your efforts to halt inflation. We all realize the tremendous task facing you, and I trust you will not mind receiving a letter offering some suggestions intended to be helpful.

We can understand that the first freeze that you ordered was a simple notice to the public that you contemplated putting an end to inflation. But your second order, giving all retail distributors of commodities permission to obtain as much profit as they had been getting, can be construed as an aid to inflation. If a similar order should go out to manufacturers and wholesale distributors, it could be considered as an order to keep up inflation rather than stop it. To cure this of inflation which is sucking the vitality of the country in the present crisis, you must adopt other means.

Daily reports in the press show an increase of profits by large corporations of 50% over 1949, and net profits are the largest in history. How you can put your seal of approval on this is beyond the ordinary man's understanding. Surely you must concede that people make a greater profit by charging more for the same commodities than by any other method. For instance, one corporation made 8% more sales and increased its profits by 65%. Does this not show clearly that this operation consisted of overcharges and excessive profits?

• We have a Divine Commandment against stealing, which means taking somebody's property without his consent and knowledge. We also have a law against robbery, which means taking somebody's property by force. We require a Third Commandment against excessive profits or cheating. Very peculiarly this principle was recognized when rents were frozen. If it is proper for all manufacturers and sellers of commodities to get all they possibly can, why is it wrong for a landlord to get all he

INFLATION AND THE DIVINE COMMANDMENTS

By SAMUEL ROTTENBERG

possibly can? It is remarkable that as far back as 2000 years ago the Hebrew Talmudic scholars recognized this vice and adopted a law to control it. They did not go along with the Anglo-Saxon philosophy of letting the buyer beware, but passed a regulation stating that any man buying merchandise was entitled to three protections: (1) the quantity was guaranteed to be as represented; (2) the quality was guaranteed to be as represented; (3) the buyer was guaranteed against being cheated in the price he paid. The Jews set down 16⅔% as the normal profit, and any profit above that was regarded as cheating, and cancelled any contracts calling for higher profits. Perhaps 16⅔% may not be appropriate to our present methods of distribution, but surely some law of this kind must be put into force if we are really in earnest about stopping inflation.

• When you set a price of 46¢ for cotton, which is the highest it ever reached, how can you expect yarns and all commodities made from cotton to be sold at lower prices? You support inflation and expect to end in deflation. The same can be said of hundreds of other commodities. If it is right for a farmer to profiteer why is it wrong for the merchant to get all he possibly can? If it is the contention of the Government that prices are not to be deflated, then every step you have taken is correct. On the other hand, if you really wish to deflate prices, or, at least squeeze excessive profits out of commodities, then a new program must be set up.

No one has the right to make excessive profits while we are at war, and when the question of a sound economy means so much to the winning of the war. So, I am taking the liberty of offering some suggestions which I regard as essential and may prove helpful to your program. To bring about deflation I recommend the following steps for your consideration:

1. *Tariffs.* Remove or reduce all tariffs on goods entering the United States. The President has the power to do so. Price of wool yarn has gone up from \$2.00

per pound to \$4.50. In the name of common sense, why should we have a tariff of about \$1.25 to \$1.50 on the imported yarn we consume. The Government is buying wool cloth today at \$8.50 per yard that it formerly purchased at \$3.00 per yard and could save hundreds of millions of dollars by reducing the tariff and admitting wool free. We raise only 25% of the wool we consume, so that farmer could not seriously be hurt. But even if he is hurt a little, the benefits he would receive on the reduced tariff would more than compensate for his loss. What is true of wool is true of hundreds of other commodities. Reduction of tariff would not only be sound economy but sound politically. We would convince all our allies and the free people of the world that we are earnest in our endeavor to lift the standard of living of the "have nots" and underprivileged. The whole world does not possess enough commodities to hurt our economy, and a gesture of permitting all countries to sell their goods to us would prove our sincerity and save the billions of dollars we are spending to convince them that we are sincere. Instead of delivering a sermon on the subject, we should prove it by actual deeds.

2. *Tax on Warehouses.* Issue an order that public warehouses should report to the OPS all goods stored there monthly and impose a charge of 5% to 10% on all such goods. This would force the stocks to find their way into the open market, relieve the pressure and bring prices down.

3. *Tax on Excess Profits.* The Government should pass a law not to take 60% or 70% taxes on excess profits, but to take all profits above the normal profits of 1947 to 1949. When we ask our young men to give their lives for this country, business men should realize that there cannot be excessive profits in time of war. If these swollen profits were to be taken away by taxes there would be no desire on the part of individuals to overcharge and plunder the public.

4. *Labor.* Keep the price of labor where it is at the present time and permit increases only when absolutely necessary. You cannot have a laboring man buy his products cheaper when his labor is going up. To compensate labor for to the newly proposed tax bill providing for all those earning less than \$3,000 to receive a double exemption. In other words make the exemption from taxes \$1200 instead of \$600. If labor will receive such a concession it will stop its war for higher wages and might even agree to work 48 hours instead of 40 hours at normal wages. If 48 hours would be constituted a work-day during this emergency there would be enough commodities available to go around and prices would eventually come down.

5. *Advertising.* We are grappling with the problems of inflation, taxes and balancing the budget. It is estimated that we spend between 7 to 10 billion dollars a year for advertising. Every dollar of this money is added to the cost of the products. Why do we require to spend so much money for the advertising of merchandise at a time when demand for all goods is so great as to cause inflation. It is no secret that the reason merchants are spending these sums is because this is the Government's money and not their own. The head of one of the large department stores came out recently with a full page ad (paid by the Government) asking that the public stop buying. In the same day this firm had 49 pages of advertising in all local papers, asking the public to buy. Why should they deem it necessary to spend so much money for advertising if they really mean that the public should stop buying? The Government should not allow the deductions of 100% on advertising spent from the net income of any company. If only 50% were allowed the Government would save about five billion dollars a year and the pressure to sell would be lessened.

There is one more reason why the Treasury Department should not allow the 100% deduction for advertising. Thousands of firms build up the value of their products and at the same time deduct the cost from taxes. Surely these corporations cannot claim that this very valuable promotion is of no value. Do you think that you could buy a cigarette firm that has spent hundreds of millions

on advertising, for nothing? This is so logical to the layman that it is difficult to understand why the Treasury Department does not see it.

The arguments will be heard, "If you stop advertising, our sales will go down." Rest assured that people will not stop smoking, but the question of which cigarette is the best—for which the United States government is paying about a billion a year—can well be decided a few years later. The pressure to buy will be reduced on all commodities which will bring about the very end you are seeking—deflation.

6. *Roll Back Prices.* Despite the medicines that you prescribe for the patient, he will not be cured. You cannot escape the conclusion that there is only one real remedy that will cure inflation, and that is to roll back prices. You will hear a great cry from all industries that this will mean tremendous losses. This is only partly true. There is a loss here that everyone will have to absorb some day if the present prices are permitted to continue.

After the First World War there was an earthquake and all commodities dropped. Merchants lost billions of dollars. The Second World War escaped this earthquake because prices were frozen immediately so that when the war ended in 1945 not many people were seriously hurt. Today it is a question of when the merchant will write down his losses,—now or later. If you should roll back prices there will unquestionably be losses sustained by merchants. But, those losses can be absorbed much better today than later.

7. *Investigating Committee.* Congress should appoint an investigating committee to examine the causes for the prevailing high prices and inflation. Such a committee should look into the question of how much inflation is due to conspiracy, collusion and monopoly, and how much to human greed. The mere appointment of such a committee would immediately tend to lower prices because of fear of exposure. People ought to know how inflation starts. Why do we have to pay 90¢ per dozen for eggs when the farmer receives only 35¢ per dozen. Who starts the wind that ultimately blows all of us down?

And to sum up:

That you issue an order that all prices

be rolled back as of July, or, that it will be the privilege of every merchant to sell his product at the January 26th freezing point less 10%, whichever is the highest.

If you will study this plan you will find it contains the following advantages: Every manufacturer, distributor, producer or retailer will be glad to roll back prices 10% from what he sold his goods for January 26th because, in the first place he has profited by the increase in prices on his commodities and can very well afford to make a 10% cut. This is to apply to everything, from raw materials like cotton, wool, rayon to the finished products. The manufacturer or distributor will buy all his commodities less 10% and he is therefore able to make a 10% cut in his sales price. You will have accomplished all you are aiming to do.

Labor all over the country will get a break since it will be able to buy everything less 10%, and will welcome this step and stop propaganda for increases in wages. It requires no changes or price fixing.

I know that some of the suggestions that I am offering are not within your power to adopt. But place them before those who have such power.

The writer is a merchant, head of a large textile firm. I wear no wings, and I am trying to make all the profits that I possibly can. But I realize that we need laws and regulations to eradicate evils if we want to create a better world to live in.

Columbia Honors First American-Born Rabbi

Tribute to the first American-born rabbi—Rabbi Gershom Mendes Seixas—who served 30 years as a trustee of Columbia College, was paid recently by Dr. Grayson Kirk, acting president of the Columbia University. Dr. Kirk emphasized that Rabbi Seixas "played a very large part in the intellectual life of New York and an effective part in the guidance and development of Columbia College" at the close of the 18th century. The tribute was offered on the occasion of the 70th anniversary of the founding of the New York Board of Rabbis.

Rabbi Seixas' portrait hangs in Columbia's Earl Hall. He was born in New York City on January 14, 1745.

"PASSOVER comes early this year, doesn't it?" says the Wise One. "If you want the same rooms we had last year at the hotel," we suggest, "you ought to make reservations now. What day of the week is the First Seder?"

Nobody in the family answers. Nobody seems to know. We're used to the sudden lull in conversation when we first talk about going away for Passover. The older boy is reading the list of out-of-town colleges. He graduates in June. He puts the salt shaker on the list to keep it down and says, wouldn't you like me to get into Yale? If he wins the city swimming championship, he predicts, Yale is going to bid for him.

The younger one is not thrilled with Yale at all. He's in elementary school, yet, the Yeshiva, and he hasn't the least idea about the Ivy League. Neither have we. But the Wise One speaks, he who earns the money we spend, pays all the bills, and is rapidly losing his hair. Wouldn't you rather, he says with a straight face, go to Harvard?

I don't know about the Harvard swimming team, the older one says. I don't want to go to a school where they haven't a decent swimming team.

We haven't had a sign yet of anyone having heard us talk about hotel reservations for Passover. Nothing is so impossible as a unanimous decision in our family.

"Do Passover and Easter holidays come together this year?" we try again in the most disinterested tones we can manage.

The younger boy looks up at us. He asks what's on television tonight. The Wise One is helping himself to another portion of roast beef.

This reaction may be interpreted as complete confidence in my ability to make the reservation, which would be a mile-stone in our family life. Double beds? Single beds? The corner room, with the bathroom adjoining? Or the two-room suite with private bath, out in the hall, that everybody in the hotel seems to use? There are always some drawbacks and its just a matter of deciding which. . . .

"You could take the dog up again," we say a little louder, "if you get his rabies injection done early this year we won't have that ordeal again, like last year when he bit that boy. . . ."

*Cold, Damp and Dank, but
Next Year in the Country Again*

PASSOVER IN THE COUNTRY

By BERTHA ZELDA BECK

The younger one pounds the table. "Tippy! How'd you like to go?"

"The year's hardly up, for the rabies injection," the Wise One says, looking as if he had had a little too much to eat.

"Tippy loves it up there," the older one says. "He needs the change. He needs the exercise out on that lawn. He gets so flabby in the house all winter. Maybe they have their pool open. We'll throw him into the pool."

So far it seems as if Tippy is the only one in favor of going away. Conversation goes dead. The older one is deep in his list again. "University of Michigan," he says, looking at us with that far-away abstraction.

We can never tell what he's thinking about until twenty hours later. We want very much to get the matter settled. We leave the Wise One in an uncomfortable silence and stride to the telephone to make reservations. We stipulate the same rooms, the same beds. The same gripings, we expect. Ah, the rates are the same too! The Wise One has to be told that immediately. He could use something to aid the digestion.

Soon we begin our preparations. Everything we wear has to be immaculate and smart. Ingenuity is stretched. We lengthen hems, buy fashionable buttons, embroider blouses, get new ties for the boys and a new pair of house slippers for the Wise One. We keep our fingers crossed, hoping none of us gets sick, remembering the time the older one came down with the chicken pox the day before Passover and kept the whole family home.

Three days before Passover we suddenly get cold feet about the whole thing. Our wardrobe is in good order, the boys have their new suits and new shoes and the Wise One hasn't said a word about how terrible business is this year. We feel guilty because we haven't heard one single word from anyone about wanting to go away. We feel guilty and selfish about dragging them from home. We'd just as soon stay and sacrifice blistered fingers, a weary back, and listless days of worrying about what to make for supper and lunch

—except that the hotel has our substantial deposit. The Wise One would fly into a rage. So we conclude we are nothing but a foolish woman for thinking at all.

This leaves us properly chastised and in a subdued mood as the car takes the West Side Highway toward Spring Valley. It is cold for Passover. We anticipate, from past experience, that the hotel is going to be like a refrigerator, being essentially a summer resort and lacking proper insulation. The wind will blow through closed windows, the bathroom will be cold, radiators will work only when they knock and wake you at five o'clock in the morning. The dining room will catch the cool north wind, and every corner will have its draught.

We silently wish the holidays were over and we were back home again.

We arrive for Passover lunch, on the enclosed terrace, or sun porch. The older one says this is the place they used as a refrigerator before we got there. The hot boiled potatoes are cold, the red borshht is a weak pink, and the butter is like the waiters—invisible.

Tippy refuses to come in and barks at every car that drives up. The older one has to put him on the leash and drag him upstairs; he is the only one of the family we thought would like the place, we remember, sadly.

"Let's go to the Village," the younger one says.

The Wise One glances around at the hotel and the straggling newcomers, everyone over eighty. "Want to come?" he says to us. We keep the gloom out of our voice and say, "Why not?"

In the Village we have a brainstorm. The older boy buys films for his camera and a photographic magazine. The younger acquires a heap of Classic comics, to catch up on his cultural reading. We buy a woman's magazine. The Wise One stands around with his hands in his pockets. He can't even buy cigars. No

smoking. Doctor's orders. We feel sorry for him. He's good to us. He ought to have more fun.

We snuggle up to him and say, "You know, darling, if we bought our own house up here, we might have our own *seders*. And when the children get older and married and left us, you and I would have a home in the country. . . ."

The Wise One thinks there's no harm in looking. There are four real estate agents on Main Street. We go to two. Before five o'clock we have seen three houses. The Wise One has something to talk about and think about for the holidays. We get back to the hotel just in time to dash upstairs and dress, putting aside the tissue rayon faille for a woolen suit. That dining room is going to be cold.

After the *seder* all of us go up to bed. The room's too cold; there's no hot water for washing. Wrapped in the Wise One's bathrobe, and wearing the older boy's woolen socks, we go into the children's room to kiss them goodnight. The older one hangs on to us. "I'm glad I decided to come up here," he says, and we know there's a girl. We dare to smile, in the dark.

"I'm glad I came up," the ten-year-old says sleepily, and we wonder, is there a girl? We lean over and say our usual piece, "Didn't you forget to shave today, darling?" and kiss him on his smooth, sweet cheek, wondering, will he ever have a mustache like his father?

We climb into bed, glad we have double beds in this room. The Wise One says, "I'm glad I decided to come up here. Wouldn't it be nice, having our own little house?"

We're not sure about anything, especially a little house with broken-down fences, plumbing that won't work, chickens in the back yard, and no extra closets for Passover dishes. But we take heart. After all, it takes more than one to make a unanimous decision, doesn't it?

Correction

In the January 1951 issue of the "Review" we published an article called "Hebrew in American Public Schools." We regret that we inadvertently omitted the name of the author, Mr. Judah Lapson, Executive Director of the Hebrew Culture Council of the Jewish Education Committee of New York.

POEMS OF FAITH AND BROTHERHOOD

By J. M. Bernstein

WHEN I give you my hand, my man,
I give you my heart.
Is my heart worth a hand-shake?
Put your heart in your hand
When you shake my hand.
And when you take your hand back,
You'll find two hearts
In your one hand.

I HAVE a chair in the house of my
heart,
prepared for you, my Lord.
I know you will come,
you will sit on the chair of the house of
my heart,
the chair will burst with its gladness;
so will the house of my heart,
and my heart too
will be unable to contain
the happiness of your coming.
I will vanish;
people will think
I just died;
they will not know
I happily dissolved into you, my Lord.

TIME shrank before my eyes.
I saw myself in the future.
My mind was clear, my heart delighted.
"angel" they called me, though doctor
it meant,
to them.
I found myself in a garden,
a hospital for wounded soldiers.
I examined one,
who had a foot amputated.
How do you feel? I asked.
His eyes shining, his lips smiling, he replied,
"It took root."
I picked up his cover,
where his foot was amputated,
I saw a new foot starting to grow.
Would it take long
to grow to the right size?
He asked, all eagerness.
No, I said, we have learned a way
to speed the limbs,
to grow to their proper dimension.
I looked at another soldier,
with a newly grown ear.
I dismissed him as perfect.
Others were with new-budded arms,
Others, with new limbs on old bodies.
I, the angel, the doctor, felt holy,
till time stretched back, and
brought me back to my present existence.

MY MOUTH is not talkative, my
body shy.
But, My Lord, I know the happiness of
my heart
when it is present at your party.
I know the sadness of my heart
when it is pinched between fear and
worry,
Yet I know all your people have hearts in
the image of mine.
When I pray to you, my Lord,
to keep my heart at the table of your
party,
I pray for all your people's hearts.
When I pray to you, my Lord,
to make me walk to the rhythm of your
voice,
I pray for all your people,
I see all your people, my Lord,
in the mirror of my heart.

MY BODY brought forth
three other bodies.
Did my soul give birth
to the three souls of the bodies?
Or is it the work of my body alone?
Are my thoughts only
the children of my soul,
or are the souls of my children
the children of my soul?

More Street Names For J. N. F.

The port city of Haifa recently joined Jerusalem and Tel Aviv in honoring the Jewish National Fund by naming one of its important streets "Keren Kayemeth LeIsrael." The Head Office of the Fund abuts Keren Kayemeth Street in Jerusalem, and the Tel Aviv boulevard named in honor of the Land Fund, is distinguished as the place of residence of Prime Minister Ben Gurion.

The decision to name "Keren Kayemeth Street" in Haifa was adopted by the city's new municipal council at its first sitting, on the suggestion of Mr. Aba Hushi, the newly elected mayor of Haifa.

J. N. F. will plant 7,500,000 trees in Israel this year, the beginning of a ten-year reforestation program.

BUSINESS IN ISRAEL

A MONTHLY SURVEY

Dr. Aschner is a member of the Economic Department of the Jewish Agency for Palestine.

By ERNEST ASCHNER

FIGURES illustrating Israel's striking economic development have just been released by Finance Minister Eliezer Kaplan. They indicate that the national income for 1950 topped \$900 million, an increase of 30% over 1949. Net investments last year in housing, industry, agriculture, communications, public works and services totaled some \$300 million, an advance of 25% over 1949. About 41% of the \$300 million came from abroad.

Immigration of 170,000 during 1950 continued to swell the population by another 18%, while 1950 imports, aggregating \$288 million, rose only by 14% over those of 1949. However, exports increased from \$30 million in 1949 to \$37 million in 1950. Consumer goods imports on a per capita basis dropped from \$73 in 1949 to \$59 last year and capital goods imports represented 34% of total imports in 1950.

Here are three more significant figures: Since the establishment of the State three years ago, agricultural production increased 70-80%, industrial production went up 40-50% and the population increased by almost 100%.

At first glance these statistics provide an impressive yardstick of Israel's tremendous progress on the economic front. On closer analysis, however, the figures tell an eloquent story of the efforts and sacrifices of the Israelis, of the country's critical shortages and of its needs for more foreign capital.

First of all the figures reveal that about 20% of the national income went into new investments (exclusive of foreign capital investments). This in itself is a remarkable proof of the Israelis' determination to mobilize their own maximum resources for the building up of the country.

Secondly, the foreign trade figures indicate that the Government's stringent austerity measures are effectively applied and that the program of reducing imports of consumer goods and of boosting exports is already showing results. In particular, the fact that over one-third of all imports represents capital goods which

go into the expansion of the country's productive capacity is a clear sign of the sound basic concept of the Israel Government's economic policy to make a maximum of its foreign buying power available for constructive purposes. Conversely, the reduction of consumer goods imports by 20% on a per capita basis illustrates how the Israelis are tightening their belts and reducing their living standards still further in an effort to sustain the open door immigration policy.

Beyond that, the foreign trade figures show up the very root of Israel's economic difficulties—the huge trade deficit of a quarter billion dollars resulting from the lop-sided export-import ratio of 1:8. While this is not an unusual development in a country with a fast expanding economy and population, the fact remains that at this stage of Israel's development, the lag in production and services, and the needs of the population can only be reconciled through capital imports which alone can effectively fill the gap in the international balance of payments.

Underlining this fact, Sidney Sherwood, Secretary of the Export-Import Bank in Washington, which granted Israel two loans totaling \$135 million, stated in a recent lecture at Dropsie College, Philadelphia: "Even with the phenomenal progress made thus far in increasing the output of farm and factory, the increase in Israel's productive capacity is not keeping pace with the increase in her population. Until this gap is closed, Israel will continue to maintain her balance of payments only in precarious equilibrium through foreign contributions and investments."

Thus Israel's most acute problem revolves around the shortage of foreign exchange, or, more precisely, the country's dollar deficiency. "If this shortage cannot be made good," declared Abba Eban, Israel Ambassador to the United States in his recent note to Secretary of State Dean Acheson requesting a grant-in-aid from the U. S. of \$150 million for the coming fiscal year, "it will become impossible to maintain living standards even at their present reduced level, while Israel's industrial and agricultural development is

liable to become impeded, or even paralyzed, through lack of continuous supplies of raw materials and capital goods. On the other hand, the availability of adequate dollar exchange would enable Israel to advance rapidly towards increased productivity and economic equilibrium during the coming few years of heavy immigration."

While every effort is being made by various offices and organizations in the U. S. to mobilize funds in the form of loans, investments, grants and contributions, Israel's economic planners are intensifying their efforts to channel foreign capital into areas where new investment will bring greatest benefits to the country's economy as a whole.

As a result of this planning Israel's economists, engineers and financial experts are gradually penetrating the various areas of industrial production and are coming up with the answers to the question often asked by potential investors: "What exactly does Israel need in the way of new industries?"

By now scores of industrial projects requiring foreign capital participation have been worked out in detail in the fields of metals, chemicals, textiles and building industries, and additional projects in other areas are being prepared by the Initiation Section of the Israel Government's Investment Center. The Israel Consulates in this country and the Economic Department of the Jewish Agency for Palestine in New York, are making these projects available to prospective investors and are assisting them in many phases of the actual process of realizing a given project.

Elisha M. Friedman Dead

Elisha M. Friedman, author and active worker in many Zionist organizations, died on March 26 at Mt. Sinai Hospital. He was 61. Born in New York, he served as an economist for the Treasury Department and was frequently called to give expert testimony before the Senate and House committees. He was a member of the American Economic Committee for Palestine, and one of the founders of the American Friends of the Hebrew University.

NEW BOOKS

REVIEWED BY DR. ISRAEL H. LEVINTHAL

Collected Poems of Philip M. Raskin.
Bloch Publishing Co.

One of the most beloved of our Jewish poets, who had a monumental share in kindling the spark of love and devotion to Zion, to Israel and to Israel's cherished ideals in the hearts of thousands of people long before the dream of Israel reborn was realized, was Philip M. Raskin. For many decades, he enriched our literature with beautiful poetry, which he wrote in Hebrew, in Yiddish and in English.

The present volume, published posthumously, is a collection of the best of his English poems. The volume is divided into three sections. First, poems on Jewish themes; second, translations into English of some of the classic poems of the great Hebrew and Yiddish poets, including Bialik, Frishman, Z. Schneier, Frug and a host of others, and third, a collection of his lyric poems on general themes. All of them appeal to the heart and to the mind of the reader. They are the product of a sensitive soul and possess rich poetic powers. Raskin was a poet *b'chesed Elohim*—by the grace of God. He sings of the dreams, the hopes, the yearnings of the Jew. Every important function in the life of the Jew is immortalized by him in song. The dedication of the Hebrew University, the appearance in the Zionist arena of Louis D. Brandeis, the work of Henrietta Szold and a hundred other similar events are the themes of his poems. His lyrics, too, have a universal appeal and touch upon life in all its phases.

The book is beautifully printed and will give delight and joy to all readers. It should be in every Jewish home. It will serve as a living monument to a poet, whose name will ever be linked with the historic drama of Zion Reborn.

"The Way to God," by Maxwell Silver,
D.D. Philosophical Library, N. Y.

The author of this volume has attempted to deal with the eternally controversial subject—the validity of religion, the existence of and the need for God. He approaches the subject in a novel fashion, in the form of a dialogue or discussion between his son and himself. Like so many other young intellectuals of our day, the author's son cannot reconcile the need for faith in God in a world

of suffering and misery in which we find ourselves.

The author argues with him, and thus has the opportunity to present the teaching of Israel's great prophets on this important theme. He takes two great figures—the Prophet Jeremiah, who, for him, symbolizes the essence of prophetic teaching, and Aristotle, as the representative of philosophic speculation. He contrasts the two approaches to this eternal problem and endeavors to prove how true the prophetic approach is. It is an exceptionally fine presentation of what our author terms Prophetic Theism. Whether he will succeed, by means of his presentation, to change the attitude of the average intellectual to the God belief is difficult to say. But it does represent an earnest and sincere effort in this direction, and points to the great need of many more works on this subject if religion is to continue to have a real influence in our life of today. Above all, he proves to us "that a deep-lying, abiding faith is neither a matter of an easy acceptance of Tradition, nor the prize of a conveniently arrived—at Syllogism, but is rather an arduous, often livelong, spiritual, moral achievement!"

The author is to be congratulated for giving us a fine presentation of a most difficult and most necessary subject.

"Habibi's Adventure in the Land of Israel," by Althea O Silverman:
Bloch Publishing Co.

One of the most difficult of the arts is writing for young children. Mrs. Althea O. Silverman has mastered this art. She knows the psychology of youngsters and how to tell them a story well. The present work is a companion volume to "Habibi and Yow" which was received with popular acclaim and read with delight. It tells the story of Habibi and his cocker spaniel on a visit to Israel and their interesting experiences in that new land. They visit the settlements, see the prominent men and women who are the leaders of the people and react excitedly to all their adventures. The young reader thus becomes acquainted with all that has happened in Israel, and is made to love and to admire the remarkable achievements of this heroic people. It serves as an excellent medium to ac-

quaint the Jewish child with the great drama of Israel's Rebirth.

"Brooklyn Is America," by Ralph Foster
Weld. Columbia University Press,
N. Y.

This volume is an elaboration and expansion of a series of articles written by the author and published in the *Brooklyn Daily Eagle* in 1948. He describes the history of the settlement of the various segments that make up the population of Brooklyn, from the Dutch pioneers of the mid-seventeenth century to the most recent racial stocks of our present population.

He traces the settlement and the achievements of the Dutch, followed by the Irish, then the German, the Jewish, the Italian, the Negro populations, and gives an excellent portrayal of the communal spirit that has molded *E Pluribus Unum*—this mixture of peoples into a true American community.

We, of the Brooklyn Jewish Center, will be glad to learn that the author has an interesting chapter on the history of our beloved institution and a fine description of the work and influence of our Center in advancing the best American traditions among the peoples of our borough and thus helping to prove that *Brooklyn Is America*.

Brith Olam, by Rev. Jacob H. Bloom.

This is an interesting and necessary work. It is a manual dealing with every phase of the ritual of circumcision, its laws and customs. The author, a *Mohel* of long experience, has made a thorough study of all works dealing with the subject, both ancient and modern. He also includes the opinions of many high medical authorities on the subject. The author writes in a fine Hebrew style, and the volume, and though his subject is technical, it holds a great interest for the reader. It would be well if such a work were translated into English, so that the average American Jew could get a clearer and more intelligent conception of the meaning of this ancient rite in Jewish life and teaching.

NEWS OF THE MONTH

SYRIAN military and paramilitary forces shattered the two-year-old Israel-Syrian armistice and invaded and occupied a demilitarized zone on Lake Tiberias which belongs within Israel territory.

Seven Jewish policemen were killed and three wounded in the invasion which represented an attempt by Syria to force Israel to halt work on its \$16,000,000 project to drain the Huleh Swamps and convert the malaria marsh area into fertile farm territory.

Israel took prompt retaliatory action. Israel planes bombed Syrian positions in the demilitarized zone and along the frontier. Government spokesmen announced their firm intention to defend Israel territory and to expel the invaders by force if all other means failed.

Meanwhile, as UN truce officers sought in Israel and Syria to bring fighting to a halt and reach an agreement on the reclamation work, American and French envoys called at the Israel Foreign Ministry for full reports on the situation.

In Washington the State Department issued a statement in which regret was expressed that the seven Israeli policemen had been killed by the Syrians but declared that this action "in no way justified the subsequent retaliatory bombing by the Israeli Air Force of Syrian territory." Meanwhile the State Department began discussion with Great Britain and France with the purpose of settling the new difficulty under the terms of a 1950 agreement providing for consultation between the three countries in the event of a threat to peace along the Israeli border.

Both Israel and Syria filed complaints with the U.N. Security Council. Israel called on U.N. Truce enforcement officers to take immediate action.

Lieut. Col. Shaul Ramati, chief Israel delegate to the Israel-Syrian Mixed Armistice Commission, in a letter to Col. Bennet de Ridder, acting U.N. chief of staff, charged the Syrians with many breaches of the armistice. He stated: "Repeated firing from Syrian soil onto civilians in the demilitarized zone—to

which complaints have been lodged in the past three weeks with the Israel-Syrian Armistice Commission—resulting in frequent interruption of the area's normal civilian life, were climaxed when Syrian regular and para-military forces invaded the southern demilitarized zone of El Hambeh area on April 3," Col. Ramati declared.

After detailing the incident in which seven Jewish policemen were killed in a "cowardly and callous massacre," the letter reported firing by Syrians on a party composed of U.N. observers, an Israel member of the armistice commission and two fully-illuminated ambulances.

The party was approaching El Hamamah, "with the full knowledge and agreement of the Syrian delegation which earlier undertook to control its forces." Tribute was paid to two U.N. observers described as Captain Beighley and Lieut. Erdmer "who in pursuance of their duty tried to halt the incident and were themselves fired upon by a Syrian military post."

The letter called on Col. de Ridder "to take appropriate action to stop these violations and ensure that Syrian military and para-military forces are withdrawn forthwith from the demilitarized zone."

An Israel military spokesman in Tel Aviv said that Israeli planes bombed Syrian military and para-military concentrations and entrenchments in the demilitarized zone. He declared that "the action was successful." He revealed that 45 concentrations had been bombed and credited the Jewish bombardiers with "scoring good hits." One of the targets was the police station in Hammah. Other targets included fortified Syrian positions about 10 yards behind a road adjacent to the nearby boundary.

The Israeli spokesman declined to disclose the strength of the air units which participated in the operations. The retaliatory measures followed a meeting of the Israeli Cabinet at which Brigadier Yigal Yadin, Chief of Staff of Israel's armed forces, was present.

Premier David Ben Gurion was exposed to gunfire from Arab Legionnaires when, accompanied by Brigadier Yigal Yadin Chief of Staff of the Israel Army, he unveiled an obelisk at Kiryat Anavim in memory of members of the Palmach who fell in an attempt to lift the siege of Jerusalem during the Israel liberation war.

Kiryat Anavim is a settlement in the Jerusalem-Tel Aviv corridor, north of Jerusalem. Israel sources charged that the Jordan troops opened fire without provocation slightly wounding two Israel soldiers. They vigorously denied reports broadcast by the Jordan radio that ten fully-equipped Israeli soldiers had crossed the frontier near Kiryat Anavim. The Arab radio said that "Jordanian forces repulsed the attackers, killing one and wounding two."

☆

The Israel Parliament gave first reading to the new election law, fixing July 30th as the date of the forthcoming Parliamentary elections.

The Parliament also gave first reading to the Transition Law, which provides that the present Parliament be dissolved at the very moment that the newly-elected Parliament is convened. This law was passed in the face of opposition by Mapai, Israel's Labor Party, which demanded that Parliament be dissolved a day prior to the elections of the new body.

☆

Sir Alan Kirkbridge, British diplomatic representative in Jordan crossed the demarcation line into Israel immediately proceeded to Tel Aviv for talks with high officials of the Israeli Foreign Office. During his stay in Israel he was the guest of the British Minister in Tel Aviv.

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The change of name of the Anglo-Palestine Bank to Bank Halemui L'Israel—Israel National Bank—was registered in the District Court in Tel Aviv, with an official statement that as of January 19 the Israel National Bank had taken over from the Anglo-Palestine Bank all shares, except for 5,976 ordinary shares and 8,345 preferred shares. The capital of the National Bank is now 3,000,000 Israeli pounds divided into three categories of shares.

A stand of trees known as "Finland Wood" was planted in the Judean Hills to commemorate the friendly relations between Israel and Finland. The wood is located near Eshtaul the birthplace of Samson.

☆

United States exports to Israel rose from nine percent of Israel's total imports in 1947 to 37 percent or more than \$110,000,000 worth of commodities, raw materials and producer machinery in 1950, Israel's Minister of Trade and Industry Yaacov Geri revealed in New York.

Making his first public appearance in the United States at a meeting of the Administrative Committee of the Greater New York Committee of the \$500,000,000 State of Israel bond drive at the Biltmore Hotel, Mr. Geri stated that "the forthcoming Bond Issue in the United States really represents credit by those who wish Israel well to finance these vital purchases." Only in the United States, which has reached overwhelming importance in the economy of the world, can Israel find the tools with which to build a modern, progressive state," he declared. "We shall always be a large customer of the United States," Mr. Geri added.

Foreign Secretary Herbert Morrison said in London that one of the ways in which Britain is trying to establish a stable peace throughout the world is by promoting the well-being of the people of the Middle East and by working for security in that area. He expressed regret that Israel and the Arab nations are not yet at peace.

Marked improvement in relations between Israel and Britain was mirrored in the fact that during its entire eight-day stay in the Jewish state the British Parliamentary delegation never once heard any hostile or adverse remark about Britain. R. Glenvil Hall, leader of the delegation, told a press conference.

He said that the delegation, which went to Israel at the invitation of the Knesset, had gained the impression that any differences between the new Jewish state and Britain could be "ironed out in an atmosphere of understanding and mutual appreciation."

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A delegation of Jewish religious and communal leaders called at the British

Foreign Office in London to bring to the attention of the Government the precarious situation of the Jews of Iraq as a result of the recently adopted anti-Jewish legislation of the Iraqi Government. The deputation was received by Kenneth Younger, Minister of State for Foreign Affairs, who is currently responsible for Middle East Affairs in the Foreign Office.

A meeting of the leaders of the British Zionist Federation adopted a resolution calling on the British Government to express its displeasure to the Iraqi Government over the manner in which the Arab state treats its Jews. Expressing admiration for the sacrifices made by Israel in accepting the Iraqi immigrants, the Zionist leaders urged all British Jews to give fullest support to the Joint Palestine Appeal.

In Paris, the Jewish Socialist Bund of France has requested the Socialist International to protest against the discriminatory laws and persecution to which Jews in Iraq are subjected.

☆

Rep. Emanuel Celler, in a letter published in the *New York Times*, called on the United States Government to block its Export-Import Bank credits to Iraq until that country annuls its anti-Jewish legislation.

He also urged that the United States delegation to the United Nations raise the question of maltreatment of the Jews in Iraq under the Genocide Convention.

☆

The United Nations International Children's Emergency Fund ordered from British manufactures enough DDT to delouse 60,000 immigrants in Israel. The organization acted immediately after receiving an urgent request for the chemical from the Israel Government which intends to use it for treating immigrants from Iraq.

A bill to outlaw racial discrimination in hotels and motion picture houses was introduced in the House of Commons by Lohorite R. W. Sorenson. The bill defines discrimination as the refusal, denial or withholding of accommodations, facilities or privileges on account of race or color.

THE ANTI-SEMITIC FRONT

A BAND of some 60 former members of Nazi youth organizations precipitated the first serious outbreak of anti-Semitism in Austria since the end of the war. 30 Jews in Salzburg were injured, at least a dozen seriously. The Jews were demonstrating outside a theatre showing a film, produced by Veit Harlan, director of the Nazi-made anti-Semitic film "Jew Süss." The Nazis shouted, "Jews and Americans get out."

☆

The only positive action taken by the police was to disperse the Nazi horde when it stormed the Jewish Community headquarters, after it ran out of individual Jewish victims. One high ranking police official was heard to remark during the riot: "You Jews should be beheaded." The management of the theatre withdrew the film.

☆

Nearly 34,000 Germans have voted in favor of a public showing for the Harlan film, "Immortal Beloved," according to a poll conducted in Frankfurt. Only 4,000 voted against it.

The Frankfurt District Committee of the German Federation of Trade Unions declared that the methods used in the so-called poll were similar to those employed by the Nazis in plebiscites. Over 100,000 ballots were distributed by mail, but many families received no ballots while others received as many as nine.

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A Christian widow, identified only as Elizabeth "B", was denied pension rights in Vienna because she aided starving Austrian Jews during the Nazi regime. In 1944 Mrs. "B" was sentenced to serve a year in prison by a Nazi court for smuggling food into a home for Jewish aged in Vienna. The Vienna Jewish Community has provided a modest financial grant for her. Despite repeated protests, the Austrian Pension Office, citing Mrs. "B's" jail term, has refused to reconsider its decision.

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After a brief respite of several months anti-Semitic literature is again being received in Australia from Einar Aberg, notorious Swedish anti-Semite, whose activities the Swedish authorities are pledged to halt. Steps being taken to bring the matter to the attention of the Swedish and Australian authorities.

NEWS OF THE CENTER

Passover Services

The services for the first days of the Passover holiday will be held on Friday evening, April 20th at 6 o'clock and on Saturday evening, April 21st at 6:30 o'clock; on Saturday and Sunday mornings, April 21st and 22nd, at 8:30 o'clock. Rabbi Levinthal will preach on the significance of the festival on Saturday morning, and Rabbi Saltzman will preach on Sunday morning. Our Cantor, Rev. William Sauler, will officiate on both days, together with the Center Congregational Singing Group under the leadership of Mr. Secunda.

Candle Lighting During Passover

Candles will be lit on Friday evening, April 20th at 6:20 and Saturday evening, April 21st, at 6:30.

The following week for the concluding days of the holidays, candles will be lit on Thursday, April 27th and Friday, April 28th, at 6:27 p.m.

Passover Sedorim

The first Seder, on Friday evening, April 20th, will begin at 7:00 o'clock and the second Seder, Saturday, April 21st, will commence at 7:30 o'clock.

Daily Services

Morning services at 7 and 8 o'clock. Mincha services at 6:30 p.m.

Concluding Passover Services

Services for the concluding days of the Passover holiday will be on Thursday evening, April 26th and on Friday evening, April 27th at 6:30 o'clock; also on Friday and Saturday mornings, April 27th and 28th, at 8:30 o'clock. Rabbi Saltzman will preach on Friday morning and Rabbi Levinthal will speak on the concluding day, Saturday morning.

Cantor Sauler will officiate on both days, together with the Center Congregational Singing Group.

Yizkor (memorial services for the dead) will be recited at the services on the last day of Passover, Saturday morning, April 28th, at about 10:15 o'clock.

Hebrew School Schedule During Passover

There will be no classes in the Hebrew School for the Passover vacation from

Sunday, April 22nd through Thursday, April 26th. School will reopen on Sunday morning, April 29th.

Junior Congregation Passover Festival Services

Passover services will be held in the Junior Congregation on Saturday morning, April 21st, and Sunday morning, April 22nd, at 9:30 o'clock under the leadership of Rabbi Lewittes and Rabbi Saltzman.

Services will also be held on the concluding days of the holiday, Friday and Saturday mornings, April 27th and 28th, at 9:30 o'clock.

All children of the community are cordially invited to attend these very impressive services.

Siyum Services for the First Born

Services for the first-born son (Siyum) will be held on Friday morning, April 20th, at 7:30 and 8:30 o'clock.

Junior Congregation Helps Israel Pipeline Through Gift

As a result of a special carnival held some time ago the Junior Congregation sent a special gift to a Kvutza in the Negev. The following communication was received in reply:

"Through this letter the chaverim of Habonim Garin Bet would like to try and thank you for the gift you have so generously given us.

"Perhaps you would be interested in learning what use your gift was put to. The money was sufficient to buy five tires for our jeep, which carries a portable welding unit. It has spent the last five months working on the vital pipeline now being laid in the Negev. This pipeline is of the utmost importance in the attempts to build up the Negev through irrigation. In addition, this work has been of importance to the Garin because through the money so earned we have been able to become more nearly self-sufficient.

"Our thanks and deepest appreciation are yours.

EDNA KASPER,
for the National Committee."

Acknowledgment of Gifts

We acknowledge with grateful thanks receipt of donations for the purchase of Prayer Books and Taleisim from the following:

Mr. and Mrs. Benjamin Dubrow in honor of the birth of a grandchild.

Mr. and Mrs. Nathan Garelik in honor of the Bar Mitzvah of their son David and the Bas Mitzvah of their daughter, Linda.

Mr. and Mrs. Abraham Krimko in honor of the Bar Mitzvah of their son, Lloyd Allen.

Congratulations

Heartiest congratulations and best wishes are extended to Mr. and Mrs. Samuel S. Benis of 150 Crown Street on the marriage of their daughter, Harriette, to Dr. Irving J. Sherman of Bridgeport, Conn., on April 18th.

Gym Schedule During Holidays

The Gym and Baths Department will be closed on Sunday, April 22nd for the Passover holiday and will reopen on Monday morning, April 23rd for women at 10:00 a.m.

The following week, for the concluding days of the holiday, the department will be open on Thursday afternoon, April 26th for men and boys from 1:00 to 4:00 p.m., will be closed on Friday, April 27th, will reopen on Sunday morning, April 29th for men at 10:00 a.m.

MEMBERSHIP SOCIAL MEETING

Wednesday Evening, April 25th
(Chol Hamoed Pesach)

AT 8:30 O'CLOCK

MINNIE BERNES

Talented Israeli Singer
Member of the Habimah

J. MALCOLM ROSS
Master Mentalist

Explores innermost secrets of the human mind.

Refreshments

Admission limited to Center members and their wives upon presentation of their 1951 membership cards.

IN THE HEBREW SCHOOL

THE Purim operetta under the direction of Mr. Naftali Frankel was presented by the students of the Hebrew School Choral Group before enthusiastic audiences.

The first performance was presented at the Savoy Theatre on Friday, March 23rd, the second performance for the Hebrew School, was held on March 25th. The final performance was given before the Parents Teachers Association on Tuesday, March 27th.

The dancers were directed by Mrs. S. Taub. The art work was prepared by the students of Class 1A4 under the direction of Mr. Campeas. Mr. Sholom Secunda supervised the staging.

The cast included:

Haman—Naomi Schiff; *Mordecai*—Alan Gnaizda; *King Achashverosh*—Susannah Rabinowitz; *Esther*—Barbara Kaplan; *Charbona*—Ellen Goffseyeff; *Vashti*—Paula Spinrad; *Narrators*—Abigail Rabinowitz and; *Soloists*—Ruth Schiff, Susan Spinrad, Lucille Math, June Beskin; *Second Charbona*—Hermine Nussdorf; *Second Vashti*—Natalie Demsky.

Members of the choral group were Judith Aaron, Lorraine Advocate, Beth Amster, William Berkowitz, June Beskin, Sandra Bindfeldt, Natalie Demsky, Robert Door, Amy Eliasoff, Arlene Ebner,

Miriam Epstein, Susan Feitelson, Sandy Fenichel, Rosaline Fuchsberg, Alan Gnaizda, Ellen Goffseyeff, Bertrand Halperin, Johanna Hecht, Susan Horstein, Susan Kallen, Barbara Kaplan, Renee Krugsman, Judith Levine, Sheila Levy, Judith Leibowitz, Greta Malament, Lucille Math, Jeanette Mehr, Madeline Meerbaum, Rosalie Metzner, Joseph Moskowitz, Hermine Nussdorf, Ethel Persky, Abigail Rabinowitz, Ellen Rein, Sylvia Rifkin, Eva Ritter, Susannah Rabinowitz, Diane Roth, Leonard Rudnick, Ruth Schiff, Naomi Schiff, Paul Schulman, Elaine Schwartz, Deana Silberstein, Anne Silverstein, Phyllis Spack, Nancy Smerling, Paula Spinrad, Susan Spinrad, Mitchell Streger, Susan Sperack, Marvin Siegel, Jeanette Tanne, Arthur Tuch, Arthur Teig, Carolyn Uhrbach, Arthur Walder and Joan Zimmerman.

Model Seder

The Hebrew School Model Seder took place on Monday, April 16th at 4 P.M. The students of Grade 6 under the direction of Mr. Shpall led in the recitation of the Haggadah. The tables were beautifully decorated by a committee headed by Mrs. E. N. Rabinowitz and Mrs. Julius Kushner. The school joined in singing Passover melodies under the direction of Mr. Naftali Frankel. Rabbi Lewittes presided.

Young Married Group

The meeting of the Young Married Group held on April 10th proved to be of great interest to every parent and potential parent in the group. It was in the form of a discussion on the important topic of "Private versus Public School Education" with special emphasis on the parochial type of private education. We were very fortunate in obtaining as the speakers two very capable and prominent men. Taking the side of the Public Schools was the Hon. William I. Siegel, Assistant District Attorney of Kings County; representing the opposite viewpoint was Rabbi Murray Penkower, member of the Board of Trustees of the Center Academy. A very fascinating and stimulating discussion followed which included a question and answer period. A social hour followed and refreshments were served.

We would also like to remind our young married membership and their friends of our forthcoming third Annual Affair which will be held on Saturday night, April 28th and urge everybody to redouble their efforts in selling tickets. A great deal of preparation is being made to assure the success of this affair—it is now up to our members and friends to complete the success. Tickets may be secured by calling either the Center office at HY 3-8800 or the chairman, Alvin M. Jeffer at PR 3-6500.



The cast of the Purim operetta and members of the Hebrew School Choral Group—names listed above. The smiling adult is Naftali Frankel, who directed the production.

PAGING SISTERHOOD!

With the advent of the Passover holiday, we commemorate not only the redemption of the Jewish people from slavery and the restoration of their inalienable rights to life and liberty, but the Independence Day of our brethren. In our day, with the state of Israel an established fact, we must fight for its survival. Once more the United Jewish Appeal calls upon our women to give of their time, their funds and their efforts toward the aid of this tiny democracy, struggling so valiantly to maintain itself. This is our responsibility, our concern.

SARAH KLINGHOFFER,
President.

General Meeting March 26

The presentation of the magnificent "Jewish Home Beautiful Pageant," following the recent celebration of Purim, added another *yomtov* to the holidays. Not only was this program a tribute to the women of our Sisterhood but to all Jewish mothers everywhere who observe and preserve all the *minigim* and beautiful traditions of the Jewish holidays.

This was the first time that the pageant included all of the nine holiday tables, veritably a dream come alive, as they all appeared, bedecked in the finest and the best decor the women could assemble. A capable leader and an *esbes chayil* herself, Sarah Epstein, chairman of the evening, majestically preceded a group of equal "women of valor," whose material as well as spiritual contributions thrilled the audience. After Sarah's stirring introduction, citing the beauty of a Jewish mother in a Jewish home, Rabbi Manuel Saltzman, narrator, evoked nostalgic emotions in all our hearts with his readings, synchronized with appropriate music played by Sholom Secunda, our wonderful music director, and vocal interludes by Cantor Sauler, soprano Frances Sanford and the Brooklyn Jewish Center Choral Group.

We are indeed proud of the women who so deftly created the physical aspects and the holiday effects on display. Beginning with the Rosh Hashonah table

which Jennie Levine and Dorothy Wisner lovingly decked out, not to overlook the impressive Shofar blasts of Cantor Rogoff, ushering in the parade of holidays, then the solemnity and holiness of Dorothy Gottlieb's almost bare, Yom Kippur table, with its lone tall Memorial candle, alongside of which the Sukkoth table, most realistically reproduced by Eleanor Horowitz and Frieda Katz, whose miniature Succah almost "stole the show," returned us to the gayety of the rest of the holidays. The Chanukah table, candle-lit like all others, was unique, in its colorful and attractive display, including tasty *latkes* and Chanukah salads prepared with much finesse by hostesses Mable Berman and Mildred Levine, the Purim table which Ida Fried and Margie Lovett helped to arrange so beautifully, *megillab*, Queen Esther, *bamantaschen* and all, the Passover table exquisitely decorated by Anne Goldberg and Bea Schaeffer, who remembered the *essebet* and the *afikomen*, and whose table was particularly pointed up by the lyric treble of our junior soloist, Allan Schaeffer, in his chanting of the four questions.

The Shevuoth table, magnificently prepared by Lil Lowenfeld and Bertha Zirn, was indeed a tribute to the hostesses who included every detail of confirmation and Torah. The Shabbat table, planned by Fannie Buchman and Rose Davis with reverent and traditional effectiveness, and the blessing of the candles, emphasized all the more the heritage of the Jewish woman. And lastly, the glorious Israel table arrayed by Ann Boukstein, Hilda Geffen and Mina Rothberg.

President Sarah Klinghoffer wrote and directed the production.

Sisterhood Conducts Second Annual Friday Night Service

A well-filled synagogue welcomed the symposium arranged by the women of our Center. Members and friends enjoyed the panel presented in place of the usual sermon, and greeted our second annual Friday Night Service with silent applause and commendation. The subject, "Opportunities and Responsibilities of American Jewish Womanhood" was presented from these points of view:

"Toward the Home and School," by Sarah Epstein, one of our Vice-Presidents; "Toward the Larger Community," by Bea Schaeffer, a Vice-President and Social Action chairman; and, "Toward Israel," by Jeanette Richman, President of the Aviva Group of Hadassah. President Sarah Klinghoffer, acting as moderator, introduced the topic and each speaker. Responsive readings were delivered by Eleanor Horowitz, Mary Kahn, Lil Lowenfeld and Hattie Roth.

Torah Thanks You, Sarah Kushner!

"Marbeh Torah, marbeh chaim,"—the more Torah, the more life! Your life has indeed been dedicated to the furtherance of Torah, so evident in the glowing results of our beautiful Torah Luncheon of March 14th. You are to be congratulated upon every phase of the day, the luncheon, the dignified and splendid program and the spirit, the "schina" of Jewishness which you spread wherever you are. Torah has benefited greatly from your indefatigable efforts, and, if we may paraphrase, *marbeh chaim, marbeh Torah*, the more life, the more Torah will you continue to support. *Toda Rabab* and a *Yasher Koach* to you, Sarah, and your co-chairmen, Rose Bromberg and Bea Schaeffer, who, together with your able committee, made our tenth Annual Torah Luncheon a memorable day, and a distinct contribution to the Jewish Theological Seminary.

Calendar of Events

Monday, April 30—General Meeting, 12:45 P.M. (See ad.)

Thursday, May 3rd—Reserve date for gala UJA function. Further details later.

Saturday, May 5th—Kiddush to Junior Congregation by Dr. and Mrs. H. Berman—25th wedding anniversary.

Monday, May 7th—All-Day Spring Conference of Metropolitan Women's League, 10:00 A.M., at Anshe Chesed Temple, 100th Street and West End Avenue, N. Y. Theme—"To Learn, To Teach, To Do." \$2.00 for Luncheon, including gratuities and registration. Secure your tickets from Hattie Roth.

Wednesday, May 9th—Jewish Day for the Blind, at Hotel St. George. All day and evening.

Monday, May 14th—Sisterhood Executive Board meeting, 1:00 P.M.

Thursday, May 24th—Testimonial Reception to our retiring President, Sarah Klinghoffer, at 8:15 P.M.

CENTER ACADEMY NEWS

ON THURSDAY, March 22nd, the pupils of the Center Academy celebrated the gay Purim festival. Along with the rest of world Jewry they rejoiced over the deliverance of our people from the hands of Haman. It was an informal, jolly and colorful day. Every child appeared in costume and was greeted by admiring exclamations of his colleagues. Indeed, the costumes showed ingenuity and artistic imagination. Part of the morning was devoted to the reading of the Megillah. The boys and girls listened attentively to the story which they know so well, and, assisted by their teachers, they let their noisemakers take due revenge on the wicked Haman. After a lunch, which included both *kreplach* and *hamantaschen*, children and teachers exchanged gifts, popularly known as *shalach-monecs*. The children then left, carrying the spirit of Purim to their families and friends.

In order to include the parents of the Center Academy in our Purim festivities, we held our main assembly on Sunday morning, March 18th. The school presented a colorful pageant in which every child in the school actively participated and every member of the staff cooperated. It was a real expression of the integrated curriculum of the Center Academy—music and dance, orchestra and drama, in English and Hebrew, combined with picturesque masks and painted scenery to give the overflowing audience of approximately 500 people an enjoyable performance. The musical part of the program was under the able leadership of Miss Frieda Prensky.

There was also parent participation in the program. Albertini, the Magician—commonly known as Mr. Albert Braun—delighted the audience with magic tricks. The musical background for his performance was supplied by the sixth-grade orchestra. At the end, Mrs. Boukstein, Mrs. Borg, Mrs. Geffen and Mrs. Schneiderman, chairman and officers of the P.T.A., assisted by the eighth grade girls, treated the audience to delicious *hamantaschen*. Rabbi Levinthal, parents and guests were effusive in their appreciation of the children's performance.

At present the school is again humming with activity. We are preparing for the children's Seder, which will take place

on Tuesday, April 17th. An eighth grade pupil will officiate as "Father-King," and he will be assisted by the other members of the group. As in the past, every child in the school will have an active share in the preparation and in the performance of the Seder.

Club Activities

The Junior Clubs which meet on Saturday nights enjoyed a very successful joint Purim festival. It was planned and carried out by the Interclub Council. Over 150 boys and girls attended. Each club had booths, the members played games and presented skits.

On April 7th the clubs reviewed the activities of the season and mapped out some tentative plans which they presented to the Council for consideration. On April 14th the Candlelites and the Vivalts had a third seder in which all the members participated.

U.J.A. Needs Funds Desperately

The Jews of Iraq are facing imminent doom and money must be raised to finance their air transport to Israel. It is the duty of every woman in the community to rally to the call of U. J. A.

All contributors to U. J. A. are asked to reserve Thursday afternoon, May 3rd for an important event. For contributions and reservations, please call Chairman Sarah Epstein, SL 6-7413, Co-Chairman Beatrice Schaeffer, PR 3-2744; or Special Gifts Co-Chairman, Lilian Lowenfeld, SL 6-9865 or Lillian Levy, SL 6-8053.

Junior League News

The meeting of the Junior League on April 26th will be an informal holiday social. On May 3rd our boys and girls will present their own special version of "The Battle of the Sexes." May 10th, Irvin Rubin, past National President of the Young People's League will be our guest speaker and will discuss the topic "The Meaning of the Young Peoples League." A very unusual evening is promised on May 17th when Rabbi Saltzman will speak on the subject "How the Talmud and Freud Look at Sex Problems." Our meeting of May 24th will be devoted to ironing out final details for our formal. The final function in May will be the highlight of the season—the sixth annual Junior League Formal taking place on Tuesday, May 29th.

SISTERHOOD GENERAL MEETING

MONDAY, APRIL 30th
at 12:45 p.m.

*SISTERHOOD IS PROUD
TO PRESENT
ITS SECOND ANNUAL*

**"JEWISH WOMEN OF
ACHIEVEMENT"**

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National Pres., Mizrahi Women's
Organization of America

JUDGE JUSTINE WISE POLIER
National Pres., Women's Division,
American Jewish Congress

MRS. EMANUEL SNER
National Pres., National Women's
League of the United Synagogue
of America

Citations of Merit will be awarded

Greetings by
RABBI ISRAEL H. LEVINTHAL

Musical Program under the
Direction of
SHOLOM SECUNDA

CANTOR WILLIAM SAULER
FRANCES SANFORD, *Soprano*

**Refreshments Served Before
the Program Begins**

All women are urged to attend
this important event.

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Cordially Invites

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CENTER MEN AND WOMEN
to attend a

Testimonial Reception
to be tendered to

MRS. MORTON KLINGHOFFER
on the occasion of her retirement
as

PRESIDENT
of the

SISTERHOOD
Thursday Evening, May 24th
at 8:15 o'clock

A unique program is being arranged followed by delightful refreshments.

Subscription: \$1.50 per person

THE YOUNGER MEMBERSHIP

BY THE time this issue goes to press, we will have celebrated our Model Seder on Tuesday, April 17th.

This year, as for the past three years, something new and revitalizing has been added to make us even more thankful and joyous. No longer need we say "this year we celebrate Passover in Exile, next year we shall celebrate in Israel." For the rebirth of Israel is an irrevocable fact and Jerusalem again the capital from whence Torah and Enlightenment shall go forth to the entire world.

But while we rejoice, let us remember in the true spirit of Pesach, our needy brethren overseas. If a homeless Jew were to appear Seder Night at the door of your home asking to be admitted to the Seder—would you turn him away? I am certain that you would welcome him in your midst and have him share with you the bountiful food on your table. Your support of The United Jewish Appeal will help make it possible

for every homeless Jew to enter the holy land. If you have not already made your pledge, make it at once. Let it not be said that in the greatest crisis of our people, we valued dollars above lives.

Purim Celebration

We were all thrilled March 20th by Sholem Secunda and the Center Choral Ensemble who rendered a thoroughly enjoyable musical program lasting an hour and fifteen minutes.

Many thanks to Mr. Secunda and the Choral Ensemble for making this evening so delightful.

Oneg Shabbat

Another season of the Center's late Friday Night Services has come to a close and with it our *Oneg Shabbat*. All of our members who attended these services were deeply inspired and gained a new insight into and an appreciation of the values in our ancient culture. In the coming year, the Hebrew Culture Committee will redouble its efforts to get an even greater number of members to participate. Max Wertheim, Seymour Eisenstadt, and Pauline Magid deserve our gratitude for the leadership of this important aspect of Young Folks League activities.

Advance Notice of Young Folks League Programs

Tuesday, April 24th—The fifth lecture in our series entitled "Judaism As a Way of Life," will be given this evening by our esteemed Associate Rabbi and Adviser, Rabbi Saltzman. The sub-title for this lecture is "Judaism and Peace of Mind." A stimulating question and answer period will follow.

Saturday, April 28th—Annual Spring Cotillion.

SPRING COTILLION

BY THE YOUNG FOLKS LEAGUE

Saturday, April 28, 9:00 p.m.

- ★ MURRAY BAUM and his Orchestra
- ★ BROADWAY ENTERTAINMENT
- ★ COCKTAILS
- ★ COLLATION

Couvert: \$6.50 per couple

Dress Optional

We can accommodate a limited number of our members at this Gala Affair. Therefore, please make your reservations at once by mailing your check to the Co-chairmen at the Center Office.

Co-Chairmen

DOROTHY GRIBETZ
DR. BERNARD CUTLER

YOUNG MARRIED GROUP

- ANNUAL
- SPRING
- DANCE
- AND
- ENTERTAINMENT

SATURDAY, APRIL 28th
8:30 p.m.

MARVIN BLICKSTEIN
and his
SOCIETY ORCHESTRA

Collation

Dress Optional

Admission:

*Contribution of
\$7.50 per couple*

Make reservations with
ALVIN JEFFER — PR 3-6500
or call the Center desk Hy 3-8800

Tuesday, May 1st—Elections; social hour will follow. All members are urged to attend this important meeting.

Tuesday, May 8th—Herbert Levine, Young Folks League Dramatic Director, will present a most entertaining variety show composed exclusively of Y.F.L.

Tuesday, May 15th—Installation of New Administration, combine with our celebration of Israel Independence Day.

MILTON REINER, *President*,
Young Folks League.

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ES 5-0634

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

BARER, IRWIN

Res. 1144 Blake Ave.

Bus. Insurance

Single

Proposed by Abe Mann,

Seymour Berland

BARER, SEYMOUR

Res. 1140 Blake Ave.

Bus. Food, 42 Stone St.

Single

Proposed by Abe Mann,

Seymour Berland

BREGMAN, MRS. JESSIE

Res. 143 Linden Blvd.

Proposed by Irving Rosenfeld

FRIEDFFER, BENNY

Res. 328 Albany Ave.

Bus. Bakery

Married

Proposed by Abe Mann

FROMER, DR. MOSES

Res. 1646 Carroll St.

Bus. Optometry

Married

Proposed by Michael Aminoff,

Morris Rader

GOLDSTEIN, MISS ESTELLE

Res. 207 Rochester Ave.

Proposed by Seena & Frances Green

GREENBERG, HUGH D.

Res. 789 St. Marks Ave.

Bus. Plumbing Supp., 43 Suffolk St.

Single

Proposed by Martin Karlin,

David Gold

HANTMAN, AARON

Res. 190 East 52nd St.

Bus. Plastering Contr., Forest Hills

HECHT, MISS MARTHA

Res. 1716 Sterling Pl.

Proposed by Paul Kotch,

Pauline Magid

KAHN, ARNOLD

Res. 144 Wilson St.

Single

KAMPIT, BERT

Res. 1299 Ocean Ave.

Bus. Accountant, 286—5th Ave.

Single

Proposed by Alfred Miller,

Sidney Zarider

KING, LAWRENCE W.

Res. 1601 President St.

Bus. Printer, 132 White St.

Married

Proposed by Sam Schoenfeld

KOPLOWITZ, SAUL

Res. 721 Van Sicklen Ave.

Bus. Metals, 1211—38th St.

Married

KRUM, SIDNEY D.

Res. 732 Schenectady Ave.

Bus. Shipyard

Single

Proposed by George Schulruf,

Larry Miller

KUPIETZKY, RABBI JACOB H.

Res. 275 Kingston Ave.

Proposed by Leo Kaufman,

Max Rudy

LEIST, FRED

Res. 693 Sheffield Ave.

Bus. Dental Lab., 131 Fulton Ave.

Single

Proposed by Seymour Berland,

Abe Mann

LERMAN, MISS MILDRED

Res. 1164 Willmohr St.

LEVINE, ARTHUR

Res. 17 East 88th St.

Bus. Hardware, 84 White St.

Single

Proposed by Goodman L. Klang,

Wm. H. Greenberg

LEVINSON, ALLAN M.

Res. 71 Amboy St.

Single

Proposed by Samuel Rosen,

Natalie Fagin

LEVY, ALLEN J.

Res. 902 Ocean Parkway

Bus. Drapery, 515 Madison Ave.

Single

Proposed by David Gold,

Abe Mann

MILLER, MISS PENNY

Res. 593 Marcy Ave.

Proposed by Vivian Steinrood,

Morris Hecht

REICHART, S. RICHARD

Res. 1097 Gates Ave.

Bus. Attorney, 154 Nassau St.

Single

Proposed by Wm. Brief,

Abe Mann

ROTH, MISS ELAINE

Res. 804 Lenox Road

Proposed by Marilyn Rosen,

Beverly Pazornick

RUBIN, MISS SANDRA E.

Res. 1509 Eastern Parkway

Proposed by Paul Kotch,

Rita Vogel

SCHIMMEL, LEO

Res. 648 Empire Blvd.

Bus. Knitwear, 1410 Broadway

Single

Proposed by Milton Reiner

SHAFRAN, JEROME PAUL

Res. 170 East 96th St.

Bus. Display

Single

Proposed by Norman H. Berkowitz,

Arnold G. Zuckerman

SHAKUN, MORTIMER L.

Res. 1445 Union St.

Bus. Student

Single

Proposed by Joseph Shakun

SPIEGEL, IKE D.

Res. 901 Washington Ave.

Bus. Broker, 120 Broadway

Married

Proposed by Jerry and Max Jacobs

SPIEGEL, MISS MILDRED

Res. 480 Watkins St.

SPIEGLER, MOE

Res. 87 Remsen Ave.

Bus. Neckwear, 1265 Broadway

Married

SPIEGELMAN, MISS ADRIENNE

Res. 4413 Avenue I

Proposed by Milton Reiner

STRIZHAK, MISS ELSIE

Res. 66 Dean St.

Proposed by Samuel L. Gartenberg

Louis Weiss

STERN, MISS HELEN

Res. 1062 Rutland Road

Proposed by Samuel H. Gartenberg,

Louis Weiss

UNGER, HAROLD

Res. 197 East 52nd St.

Bus. Freight, 33 Broadway

Single

WEISS, MISS DIANE

Res. 1238 St. Marks Ave.

Proposed by Paul Kotch,

Rita Vogel

The following have applied for reinstatement:

CHANIN, MISS BELLE

Res. 159 Grafton St.

SILVER, RALPH

Res. 250 Crown St.

Married

WEISSMAN, HARRY

Res. 1297 East 46th St.
Bus. Grocer, 49 Sutter Ave.
Married
Proposed by Abe Mann,
Abraham H. Zira

Late Applications

FELDMAN, MISS BERNICE J.

Res. 1906 Bergen St.
Proposed by Bernard Regie,
Sidney Zarider

FERSHT, MISS THELMA

Res. 400 New Lots Ave.
Proposed by Gerald Jacobs,
Abe Mann

HOLT, BERNARD

Res. 641 East 94th St.
Bus. Carpet Mills, 135 Madison Ave.
Single

Proposed by Jack Holtzman,
Hyman Kaplan

NAGLER, MISS BETTY

Res. 848 Franklin Ave.
Proposed by Morton Klinghoffer,
Sidney Leonard

PRESSER, HERBERT

Res. 288 Crown St.
Bus. Coats, 545—8th Ave.
Married
Proposed by Mrs. Herman Orent,
David Sharkey

ROSEN, MISS RENEE

Res. 883 Franklin Ave.
Proposed by Morton Klinghoffer,
Sidney Leonard

ROSENBLUM, MISS ELAINE H.

Res. 934 Carroll St.

Proposed by Morton Klinghoffer,
Sidney Leonard

SMITH, BEN

Res. 3021 Avenue I
Bus. Furs, 226 W. 29th St.
Married

Proposed by Jerry Wiener,
Sam Schoenfeld

STEINBERG, MISS BEATRICE

Res. 605 Sheffield Ave.
Proposed by Gerald Jacobs,
Abe Mann

ZARIDER, MISS EVELYN

Res. 2154 Dean St.
Proposed by Bernard Rigie,
Sidney Zarider

SAMUEL H. GOLDBERG,

Chairman, Membership Committee.

Heine Restored In Germany

(Continued from page 6)

whatever their religious background. In any event, if we accept the expressions of German nefariousness and callousness as true, fairness would demand that we take note of whatever signs of Germany's moral recovery exist.

Let us hope, then, that the Germans of today will revert, not only to Heine's delightful ditties, but also to the core of his social and political thinking. They might thereupon agree with the novelist George Eliot, who hailed him as "a lover of freedom, who has spoken wise and brave words on behalf of his fellow men," and with Matthew Arnold, for whom Heine was "a brilliant, a most effective soldier in the Liberation War of humanity."

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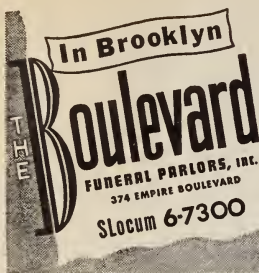
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